

Leaves of Life

Tree of Life Ministries

Edition 16

The Structure Part 5

The Time of the End



06 January 2019

“Prominent among the prophets of Israel were **Samuel, Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, and Daniel.** In stirring words they called upon the people to turn from their evil ways, giving assurance that the Lord would graciously receive and bless them, and would heal their backslidings. Some of the writings of these prophets have a special application to the time in which we live. **They wrote of things which should ‘come to pass in the last days,’ or in the ‘time of the end.’** Isaiah 2:2; Daniel 12:4.” {*Christian Experience and Teachings, P. 239, par. 2*}

“In our day as in Christ's day, there may be a misreading and misinterpreting of the Scriptures. If the Jews had studied the Scriptures with earnest, prayerful hearts, their searching would have been rewarded with a true knowledge of the time, and not only the time, but also the manner of Christ's appearing. **They would not have ascribed the glorious second appearing of Christ to His first advent.** They had the testimony of Daniel; they had the testimony of Isaiah and the other prophets; they had the teachings of Moses; and here was Christ in their very midst, and still they were searching the Scriptures for evidence in regard to His coming. **And they were doing unto Christ the very things that had been prophesied they would do. They were so blinded they knew not what they were doing.**

“And many are doing the same thing today, in 1897, because they have not had experience in the testing messages comprehended in the first, second, and third angel's messages. There are those who are searching the Scriptures for proof that these messages are still in the future. They gather together the truthfulness of the messages, but they fail to give them their proper place in prophetic history. Therefore such are in danger of misleading the people in regard to locating the messages. **They do not see and understand the time of the end, or when to locate the messages.** The day of God is coming with stealthy tread, but the supposed wise and great men are prating about “higher education.” **They know not the signs of Christ's coming, or of the end of the world”** {*Evangelism, P. 612, 613*}

Tree of Life Ministries

Tree of Life Ministries is a self-supporting, non-profit, Seventh-day Adventist ministry, which was officially registered in Germany in 2016. At present, the majority of its members are based in Austria.

Our mission is to prepare Seventh-day Adventists for the soon-coming crisis and to teach the everlasting gospel of the three angels' messages of Revelation 14 through seminars, video productions and written publications. We believe that we are living in the last generation, for whom the entire Bible has been written. Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us. The different stories in the Bible typify events that will take place at the end of the world. History will repeat itself. We must study the scriptures "line upon line" in light of their prophetic application to the final generation. This constitutes the "present truth" for this time, which is needed to prepare the church to receive the "latter rain." By understanding the spiritual application of these histories, we are to learn "righteousness by faith."

Leaves of Life is a present truth periodical, which is mainly compiled and edited by Mark Bruce.

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Introduction

In our last edition, we dealt with the investigative judgment of the living. We explained and proved with God’s word that it is at the “Midnight Cry,” when we come face to face with death, according to Christ’s Object Lessons 412. Then it will be demonstrated, whether or not we have developed a character that will stand during this final test. It was shown that this is where the Father comes in to review His people and see if they are wearing the righteous robe of Christ, or whether they have on the citizens dress, marking the point where the investigative judgment of the living begins.

In this edition, we will show from scripture that “the time of the end,” in 1798 and 1989, were both types that point forward to the perfect fulfilment of the “time of the end” at the Sunday law crisis. As stated in the Book of Evangelism on the opening page of this edition, it states that Seventh Day Adventists today, do not understand the “time of the end.”

“They do not see and understand the time of the end, or when to locate the messages.” {*Evangelism, P. 613*}

Let us begin by looking at “the time of the end” in each reform line, to establish a pattern, helping us to understand the true event to which it points.

Moses

In every reform line, the “time of the end” is preceded by a time of darkness. The darkness represents how God’s people have mingled truth with error, otherwise known as the “Mystery of iniquity,” which leads them into darkness. This also marks a period where God’s people are in captivity. In the time of Moses, God’s people were in Egypt under bondage to Pharaoh for 400 years, according to the prophecy given to Abraham.

“And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and **they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge:** and afterward shall they come out with great substance.” (Genesis 15:13-14)

It was prophesied to the Jews that the Lord would visit them in Egypt and bring them out according to the promise given to Abraham.

“And Joseph said unto his brethren, I die: and **God will surely visit you, and bring you out of this land unto the land which he sware to Abraham,** to Isaac, and to Jacob.” (Genesis 50:24)

The Lord visited His people through Moses, a type of Christ, who was raised up as a deliverer for his people.

“Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. **And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush:** and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. And the LORD said, **I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; And I am come down to deliver them out of the hand of the Egyptians,** and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.” (Exodus 3:1-8)

“Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, **I have surely visited you, and seen that which is done to you in Egypt:**” (Exodus 3:16)

“Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground. I have seen, **I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them.** And now come, I will send thee into Egypt. **This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush.**” (Acts 7:33-35)

“Moses was a type of Christ.” {*Patriarchs and Prophets, P. 330, par. 4*}

As we read, Moses was sent in Christ’s stead, to typify the work that he would do at the end of the world, to deliver God’s people from the bondage of Egypt, which is a representation of our bondage in sin.

The Passover was to be both commemorative and typical, **not only pointing back to the deliverance from Egypt,** but forward to the greater deliverance which Christ was to accomplish in **freeing His people from the bondage of sin.** {*Patriarchs and Prophets, P. 277, par. 1*}

It is no accident that when God’s people are being delivered, that it is happening during a time period, where God’s people are being oppressed for keeping the Sabbath.

“And Pharaoh said, Behold, the people of the land now are many, and **ye make them rest (Sabbath) from their burdens.**” (Exodus 5:5)

The word rest in this verse was in regards to the Sabbath, Pharaoh was forcing them to break it.

“This is the work now to be done on earth. Those who are living in transgression of the holy law of God will not find the truth palatable. When it is made plain that **Sunday is a spurious Sabbath**, founded in the power of the man of sin, they will say in language too plain to be misunderstood, ‘We want not a knowledge of thy ways, O Lord’ **Others will say as did Pharaoh, ‘Who is the Lord, that I should obey his voice?’** But in the face of all opposition we must hold aloft the banner of the commandments of God and the faith of Jesus. It takes both of these to make up the burden of the message to be given to the world.” *{Review and Herald, February 7, 1893, par. 10}*

It is also no accident that the Bible illustrates to us that Pharaoh, who was the king of Egypt at that time was an Assyrian.

“For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and **the Assyrian oppressed them without cause.**” (Isaiah 52:4)

The Assyrian is a symbol of Bible prophecy, representing the United States, the nation that will make a decree, that will oppress God’s people from keeping the Sabbath.

An idol sabbath has been set up, as the golden image was set up in the plains of Dura. And as Nebuchadnezzar, the king of Babylon, **issued a decree** that all who would not bow down and worship this image **should be killed, so a proclamation will be made** that all who will not reverence the Sunday institution **will be punished with imprisonment and death.** Thus the Sabbath of the Lord is trampled underfoot. But the Lord has declared, **“Woe unto them that decree unrighteous decrees, and write grievousness which they have prescribed”** [**Isaiah 10:1**]. [**Zephaniah 1:14-18; 2:1-3**, quoted.] 14MR 91.3

In the above quote it references Isaiah 10:1, the chapter that speaks about how the Lord will use the Assyrian to punish His people. This punishment in the above quote is linked to the Sunday law crisis when the Assyrian makes a decree.

"O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and **against the people of my wrath** will I give him a charge, to take the spoil, and to take the prey, and **to tread them down like the mire of the streets.**" (Isaiah 10:5-6).

It is therefore no accident, that in the reform line of Moses, at the “time of the end,” that is marked by his birth, a death decree is in force to kill all the firstborn males.

The Death Decree - The Assyrian Oppressing Them

“Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. **Therefore they did set over them taskmasters to afflict them with their burdens.** And they built for Pharaoh treasure cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. **And the Egyptians made the children of Israel to serve with rigour: And they made their lives bitter with hard bondage,** in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour. And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah: And he said, **When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live.”** (Exodus 1:8-16)

We have already shown that Moses, is raised up to deliver them from their bondage in Egypt, from the Assyrian, who is oppressing them, over the Sabbath issue. We know also, that the Sunday Law is marked by a death decree, against all those who refuse to bow down and worship their false Sabbath. Let us now show, that the “Time of the end,” is the point where the Sunday law is fulfilled in prophecy at the end of the world.

“We are living in the time of the end, a time crowded with events in process of fulfillment, all working to bring about that great day when Christ shall be revealed in the clouds of heaven with power and great glory. The last years of probation are fast closing. **The signs of the times—the wars and rumors of wars, the strikes, murders, robberies, and accidents—tell us that the end of all things is at hand.”** RH May 13, 1902, Art. A, par. 9

In Edition 13, we laid out that the Sunday law is marked at Midnight point B, by the shaking of the Earth, typified in history by 21 February 1848. Sister White marked this event by the signs recorded in Matthew, Mark and Luke, that are given as an indicator that Christ’s coming is not yet, but it is in the future. The signs that mark that point are mentioned in the quote above, which she illustrates as “the time of the end.” Here is another witness that confirms clearly that “the time of the end” marks the Sunday law.

“We are living in the time of the end. Thrones and churches have united to oppose God's purposes. The association of man with man, which God designed should be a means of strengthening goodness and happiness, is used as a means of strengthening evil and of developing tendencies to rebellion. **Men have assumed despotic power, and human laws have been put in the place of the law of God.**

“It is the reign of Antichrist. God's law is set aside. The Scriptures are exchanged for the traditions of men.” {*Review and Herald, December 15, 1904, par. 1, 2*}

Let us now go to the line of Ezra and look at “the time of the end” and see if we can see another witness for this truth. In the line of Ezra, the period of darkness that preceded the “time of the end,” was marked by seventy years captivity under Babylonian rule.

Cyrus

“As God called the children of Israel out of Egypt that they might keep His Sabbath, so He calls His people out of Babylon that they may not worship the beast nor his image. The man of sin, who thought to change times and laws, has exalted himself above God by presenting this spurious sabbath to the world; the Christian world has accepted this child of the papacy, and cradled and nourished it, thus defying God by removing His memorial and setting up a rival sabbath.”
{*Manuscript Releases, vol. 2, P. 228, par. 3*}

There were two seventy year prophecies illustrated in the book of Jeremiah, one marking from the time that Jehoiakim makes an oath to obey Nebuchadnezzar, the other marking from the time three years later where rebelled and the first captives are taken literally into Babylon. We will deal with the first one, which leads us up to the time of the end.

“And this whole land shall be a desolation, and an astonishment; and **these nations shall serve the king of Babylon seventy years.** And it shall come to pass, **when seventy years are accomplished, that I will punish the king of Babylon,** and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.” (Jeremiah 25:11-12)

According to the 1843 Chart, Babylon was punished in the year 538 BC. All dates on the chart are according to Jewish reckoning of time, although the years themselves are in reference to the Gregorian form of how to count time. This is the year that Cyrus surrounds Babylon, which was a sign to God’s people that they were about to be delivered.

“The advent of the army of Cyrus before the walls of Babylon was to the Jews a sign that their deliverance from captivity was drawing nigh. More than a century before the birth of Cyrus, Inspiration had mentioned him by name, and had caused a record to be made of the actual work he should do in taking the city of Babylon unawares, and in preparing the way for the release of the children of the captivity. Through Isaiah the word had been spoken:” {*Prophets and Kings, P. 551, par. 1*}

Cyrus, like Moses was a type of Christ.

“That saith of **Cyrus, He is my shepherd,** and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.” (Isaiah 44:28)

“Thus saith the LORD **to his anointed, to Cyrus**, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;” (Isaiah 45:1)

As we see in the quote in 2MR 228, Sister White parallels the coming out of Egypt to the coming out of Babylon at the Sunday law crisis and that like Moses, Cyrus was a deliverer sent to free them from their captivity.

If we look at the Birth of Cyrus, it is also very interesting that when he was born there was a death decree put out to murder him by his grandfather, who thought that Cyrus would take his throne from him.

“Herodotus gave a mythological account of Cyrus's early life. In this account, Astyages had two prophetic dreams in which a flood, and then a series of fruit bearing vines, emerged from his daughter Mandane's pelvis, and covered the entire kingdom. **These were interpreted by his advisers as a foretelling that his grandson would one day rebel and supplant him as king.** Astyages summoned Mandane, at the time pregnant with Cyrus, back to Ecbatana **to have the child killed.** Harpagus delegated the task to Mithradates, one of the shepherds of Astyages, who raised the child and passed off his stillborn son to Harpagus as the dead infant Cyrus.” {Wikipedia}

Therefore, in agreement with Bible prophecy, Cyrus, a type of Christ, faced a death decree at his birth, as did Moses. Let us now go to the line of Christ and see if there is another illustration to corroborate with this pattern.

Christ

In the line of Christ, as in the line of Moses and Ezra, God's people were in bondage under the Roman yoke. As we read earlier, the bondage in Egypt was a type of the bondage in sin. When Christ began His ministry, the dispensation from the old covenant to the new was beginning, John was teaching baptism, symbolizing the death to sin and arising to newness of life in God. The old covenant was the types, the new covenant was the antitype. Christ came to take them from the natural to the spiritual. The problem was the Jews were still understanding everything literally, instead of understanding that Christ had come to free them from sin, of which the bondage in Egypt had been a type. They thought Christ had come to free them from the bondage of Rome, as he did for them in Egypt.

The Birth of Christ at “the time of the end,” like Cyrus, was a sign to God's people.

“Therefore **the Lord himself shall give you a sign**; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.” (Isaiah 7:14)

Also, both Moses and Cyrus, at the time of their birth's, there was a death decree enforced to kill them. The death decree in the time of Christ was also like Cyrus, because Herod, the king, thought that Christ was being raised up to take away his throne.

“The arrival of the magi was quickly noised throughout Jerusalem. Their strange errand created an excitement among the people, which penetrated to the palace of King Herod. **The wily Edomite was aroused at the intimation of a possible rival.** Countless murders had stained his pathway to the throne. Being of alien blood, he was hated by the people over whom he ruled. His only security was the favor of Rome. **But this new Prince had a higher claim. He was born to the kingdom.**

“**Herod suspected the priests of plotting with the strangers to excite a popular tumult and unseat him from the throne.** He concealed his mistrust, however, determined to thwart their schemes by superior cunning. Summoning the chief priests and the scribes, he questioned them as to the teaching of their sacred books in regard to the place of the Messiah's birth.” {*The Desire of Ages, P. 61, par. 2, 3*}

When we bring this line upon line, we have three witnesses, all representing the work of Christ, all marking “the time of the end,” all sent as deliverers to God's people from bondage in captivity and all faced a death decree at their birth.

When you bring that together, with the fact that Sister White states that “the time of the en,” is marking the Sunday law crisis, which we have shown incorporates a death decree, the evidence begins to pile up as to what the time of the end is actually pointing to. Another evidence is, that both Cyrus and Christ were a sign for God's people. When you therefore bring this together and place these types upon the antitype, at the Sunday law, we can bring in more proofs to substantiate this.

A Sign

As we have mentioned already, the Sunday law is marked by the first sign in Matthew 24, Mark 13 and Luke 21. As we studied in earlier editions, in the book of Luke, chapter 21, it gives a sign that God's people were required to see.

“**And when ye shall see Jerusalem compassed with armies,** then know that the desolation thereof is nigh.” (Luke 21:20)

Not one Christian perished in the destruction of Jerusalem. Christ had given His disciples warning, and **all who believed His words watched for the promised sign.** “When ye shall see Jerusalem compassed with armies,” said Jesus, “then know that the desolation thereof is nigh...” {*The Great Controversy, P. 30, par. 2*}

When we bring the sign of Cyrus, when he surrounded Babylon (marking that their deliverance was drawing nigh), with the sign when Cestius surrounded Jerusalem (marking the destruction of Jerusalem is drawing nigh), it shows to us that they are in fact a parallel truth, confirming the sign that we have to see at the end of the world. We have already touched on this in Edition 13, but would like to bring these thoughts again to mind, in

order to reiterate the strong evidence, that “the time of the end” represents the Sunday law crisis.

The Destruction of Jerusalem

“**A**fter speaking of the end of the world, Jesus comes back to Jerusalem, the city then sitting in pride and arrogance, and saying, ‘**I sit a queen, and shall see no sorrow**’ (see Revelation 18:7). As his prophetic eye rests upon Jerusalem, he sees that **as she was given up to destruction, the world will be given up to its doom. The scenes that transpired at the destruction of Jerusalem will be repeated at the great and terrible day of the Lord, but in a more fearful manner....**

“As men throw off all restraint, and **make void his law themselves, as they establish their own perverted law**, and try to force the consciences of those who honor God and keep his commandments to trample the law under their feet, they will find that the tenderness which they have mocked will be exhausted....

“A world is represented in the destruction of Jerusalem, and the warning given then by Christ comes sounding down the line to our time: ‘And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring’ (Luke 21:25). Yes, they shall pass their borders, and destruction will be in their track. They will engulf the ships that sail upon their broad waters, and with the burden of their living freight, they will be hurried into eternity, without time to repent. *{Selected Messages, Book 3, P. 417, par. 1-3}*

As we see above, the destruction of Jerusalem is pointing to the end of the world and it is in relation to the punishment upon all those, who receive the “Mark of the Beast” at the Sunday law crisis. Notice that the city is destroyed due to the gates being opened supernaturally.

“...The great eastern gate, which was so heavy that it could hardly be shut by a score of men, and which was secured by immense **bars of iron** fastened deep in the pavement of solid stone, **opened at midnight, without visible agency.**—Milman, *The History of the Jews*, book 13.” *{The Great Controversy, P. 29, par. 3}*

Jerusalem also makes the same statement that Babylon makes: **“I sit a queen, and shall see no sorrow.”**

Let us now see how the destruction of Babylon, which was also a sign, has the very same characteristics as the destruction of Jerusalem. It is no accident that the destruction of Jerusalem came at a time when the Jews were celebrating the Feast of Passover. As Christ had already fulfilled this type, to continue to practice the type was a mockery to God, it was a false feast.

“But Israel as a nation had divorced herself from God. The natural branches of the olive tree were broken off. **Looking for the last time upon the interior of the temple, Jesus said with mournful pathos, ‘Behold, your house is left unto you desolate.** For I say unto

you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord.' Hitherto He had called the temple His Father's house; but now, as the Son of God should pass out from those walls, **God's presence would be withdrawn forever** from the temple built to His glory. **Henceforth its ceremonies would be meaningless, its services a mockery.**" {*The Desire of Ages*, P. 620, par. 4}

"Terrible were the calamities that fell upon Jerusalem when the siege was resumed by Titus. **The city was invested at the time of the Passover**, when millions of Jews were assembled within its walls..." (*The Great Controversy*, P. 31, par. 2}

The Destruction of Babylon

“The destruction of Babylon pictures to some degree **the final destruction of the world**, of which the prophet writes, **“Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it.”** **Destruction came upon Babylon while the king and his lords were engaged in feasting and revelry. Cyrus and his army marched up the bed of the river Euphrates;** for trenches had been dug, and the river turned from its course, so that there was no obstruction to their entering the city, provided the gates were opened. The guardsmen were indulging in merriment and revelry, and the city was left without defense. Before the officers were aware, the enemy had entered the city, and escape was impossible. Those in one part of the city were slain or captured before those in another part knew that the city was invaded. **No alarm was sounded, no cry could be raised to warn the people that the forces of Cyrus were upon them....** {*The Signs of the Times*, December 29, 1890, par. 2 }

“How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: **for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.**” (Revelation 18:7)

“Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, **to open before him the two leaved gates; and the gates shall not be shut;** I will go before thee, and make the crooked places straight: **I will break in pieces the gates of brass, and cut in sunder the bars of iron.**” (Isaiah 45:1-2)

As we can see, the destruction of Jerusalem and the destruction of Babylon are clearly parallel events, with both of them being a sign for God’s people, both of them representing the end of the world, both of them representing themselves to be this queen that shall see no sorrow and both of them are destroyed by armies, entering in through their gates that were divinely opened, at a time where they were conducting a feast.

The Two Great Crises

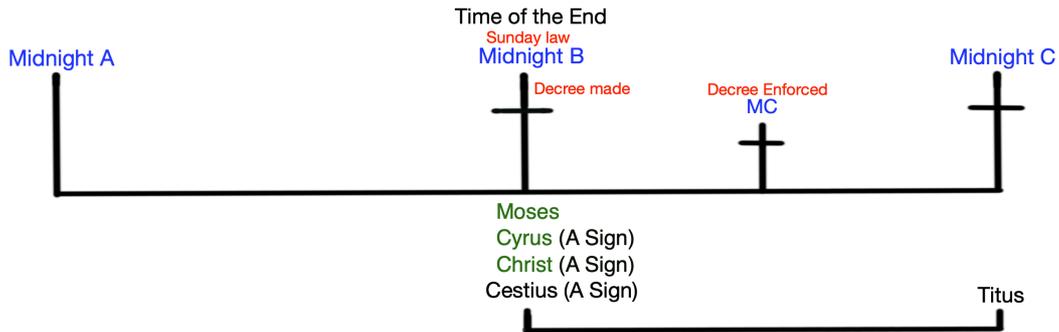
In the Desire of Ages, Sister White ties the two events of the second coming (Marking the deliverance of the righteous), and the destruction of Jerusalem (Marking the destruction of the wicked) together at the same point in time.

“Christ's words had been spoken in the hearing of a large number of people; but when He was alone, Peter, John, James, and Andrew came to Him as He sat upon the Mount of Olives. ‘Tell us,’ they said, ‘when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?’ **Jesus did not answer His disciples by taking up separately the destruction of Jerusalem and the great day of His coming. He mingled the description of these two events.** Had He opened to His disciples future events as He beheld them, they would have been unable to endure the sight. **In mercy to them He blended the description of the two great crises,** leaving the disciples to study out the meaning for themselves. **When He referred to the destruction of Jerusalem, His prophetic words reached beyond that event to the final conflagration in that day when the Lord shall rise out of His place to punish the world for their iniquity,** when the earth shall disclose her blood, and shall no more cover her slain. **This entire discourse was given, not for the disciples only, but for those who should live in the last scenes of this earth's history.**” {*The Desire of Ages, P. 628, par. 1*}

To finalise this thought about the fall of Babylon, in Edition 12, it was shown that the fall of Babylon points to the time where they make a Sunday law against God's people, which we know marks Midnight point B, as a parallel to the first temple cleansing.

“John writes: ‘I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters. **And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.**’ Revelation 14:6-8. **How is this done?—By forcing men to accept a spurious Sabbath.** In the thirty-first chapter of Exodus we are plainly told which day is the Sabbath of the Lord. The keeping of the Sabbath is declared to be a sign of the loyalty of God's people.” {*Pamphlets, Number 151, P. 23, par. 4*}

Let us put this upon our line, so that we are able to visually conceptualize this thought.



Let us also now bring in “the time of the end,” from both the Millerite line and our line and show how they are both likewise types, that pointed down to the Sunday law crisis, at Midnight point B.

1798

“**A**nd at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.” (Daniel 11:40)

Sister White tells us plainly that 1798 marks “The Time of the end.”

“The message itself sheds light as to the time when this movement is to take place. It is declared to be a part of the ‘everlasting gospel;’ and **it announces the opening of the judgment.** The message of salvation has been preached in all ages; but **this message is a part of the gospel which could be proclaimed only in the last days, for only then would it be true that the hour of judgment had come.** The prophecies present a succession of events leading down to the opening of the judgment. This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, **Daniel was bidden to close up and seal ‘to the time of the end.’ Not till we reach this time could a message concerning the judgment be proclaimed,** based on the fulfillment of these prophecies. But **at the time of the end, says the prophet, ‘many shall run to and fro, and knowledge shall be increased.’ Daniel 12:4.**

“The apostle Paul warned the church not to look for the coming of Christ in his day. ‘That day shall not come,’ he says, ‘except there come a falling away first, and that man of sin be revealed.’ 2 Thessalonians 2:3. Not till after the great apostasy, and the long period of the reign of the ‘man of sin,’ can we look for the advent of our Lord. The ‘man of sin,’ which is also styled ‘the mystery of iniquity,’ ‘the son of perdition,’ and ‘that wicked,’ represents the papacy, which, as foretold in prophecy, was to maintain its supremacy for 1260 years. **This period ended in 1798. The coming of Christ could not take place before that time.** Paul covers with his caution the whole of the Christian dispensation down to the year 1798. It is this side of that time that the message of Christ's second coming is to be proclaimed. {*The Great Controversy, P. 355, 356*}

Prior to 1798 there was the period of 1260 years of Papal persecution, commonly known as the “Dark Ages.” Sister White parallels this period with the period when the Jews were in captivity in Babylon, marking the captivity of God’s people leading down to 1798.

“Today the church of God is free to carry forward to completion the divine plan for the salvation of a lost race. For many centuries God's people suffered a restriction of their liberties. The preaching of the gospel in its purity was prohibited, and the severest of penalties were visited upon those who dared disobey the mandates of men. As a consequence, the Lord's great moral vineyard was almost wholly unoccupied. The people were deprived of the light of God's word. The darkness of error and superstition threatened to blot out a knowledge of true religion. **God's church on earth was as verily in captivity during this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile.**” {*Prophets and Kings, P. 714, par. 1*}

Therefore, in 1798, according to Daniel 11 and verse 40, we should see the King of the South push against the King of the North. In a future edition, I will deal with this topic in much greater detail, but for now I mainly want to stick to the historical, or first fulfillment of this prophecy. What do I mean by that? In 1 Corinthians 15:46, it states that the natural application comes first, followed by the spiritual fulfillment, meaning that whoever the King of the South is in 1798, it has to fulfill the prophecy first, marking its historical fulfillment. Once this has been fulfilled, we will have the DNA, to point forward to identify the entity, that will perfectly fulfill it at the end of the world.

We already understand that Daniel 11:40 was fulfilled in two parts, the first part we have referenced as Daniel 11:40a, where the King of the South pushes against the King of the North. The second part, Daniel 11:40b, which deals with the retaliation by the King of the North against the King of the South, takes place at a different point in time and deals with different players. In order for a prophecy to be reapplied in its spiritual, or perfect application, it must be fulfilled in every point first. Miller’s rules help us to understand this point.

Rule No 13. To know whether we have the true historical event for the fulfillment of a prophecy: **If you find every word of the prophecy (after the figures are understood) is literally fulfilled, then you may know that your history is the true event. But if one word lacks a fulfillment, then you must look for another event, or wait its future development.** For God takes care that history and prophecy doth agree, so that the true, believing children of God may never be ashamed. Psalms 21:5; Isaiah 14:17-19; 1 Peter 2:6; Revelation 17:17; Acts 3:18

In 1798, we know that the second part was not fulfilled. The rule states that if this be the case, we either have the wrong event, or we must wait for the rest to fulfill. Sister White states plainly that 1798 is “the time of the end” and just as the prophecy states, the King of the South pushed against the King of the North. Therefore, after we understand the first part, we must wait for a future point for the remainder to be fulfilled.

In 1798 we know that the King of the South, represented the Kingdom of France who made war against the King of the North representing the Papacy. As we have already understood, “the time of the end” is actually pointing forward to the Sunday law. It therefore already begins to teach us that there will be a power, represented by France, the King of the South, who will rise up and make war against the Pope, the King of the North, at the Sunday Law Crisis. Do we have another witness for this? Yes! The 21st February 1848, which Sister White places at the shaking of the Earth, prefiguring the Sunday law crisis. On the said date, Louis, the King of France, uniting with the other Kings of Europe, sought to place the Pope back on the position that he had prior to 1798, causing a civil war, that spread from France all across Europe. This is already teaching us what will happen when the USA makes a Sunday law.

1989

“**A**nd at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.” (Daniel 11:40)

Daniel 11:40 is split into two parts, both parts representing the time of the end. At the end of the first part, where the King of the South pushes at him, there is a colon. This gives us an explanation in relation to the first part. Therefore, both parts are referring to the time of the end,” one part taking place in 1798, the other as we know was fulfilled in 1989. The question we must ask ourselves, did the Papacy, in partnership with the USA, overthrow the Soviet Union? The answer is yes. The Soviet Union, a conglomerate of many countries fell apart. One important point we have to understand, is that Daniel 11:40b was not the antitype of Daniel 11:40a. A type is a mirror of the antitype, not the opposite of it. In 1798 the King of the South warred against the King of the North, in 1989 the king of the North retaliated, one is not the type of the other, they are two completely different events. When you understand that they are in fact both a type, that points to the Sunday law, it makes so much more sense. As we already stated, 21 Feb 1848 is a parallel event for the King of the South (The Jacobins of France who were atheists), rising against the King of the North (The Papacy and the Kings of the Earth), represented in 1848, by the King of France and the other Kings of Europe. Therefore, we can already see that Daniel 11:40 is actually one thought. When the King of the North (The Papacy and the Ten Kings) makes a Sunday law, the King of the South (The atheistic people of United States) will rise up, causing a civil war, that will spread around the world. The King of the North will retaliate, using the armies given to it by the ten Kings of Revelation 17:12, one of whom is the USA, the King of the ten Kings. Hence you have your world civil war, beginning in the USA, as it did in France. As I have already stated, in a future issue, I will make this topic much clearer, where we will really understand the symbol of “the King of the South.”

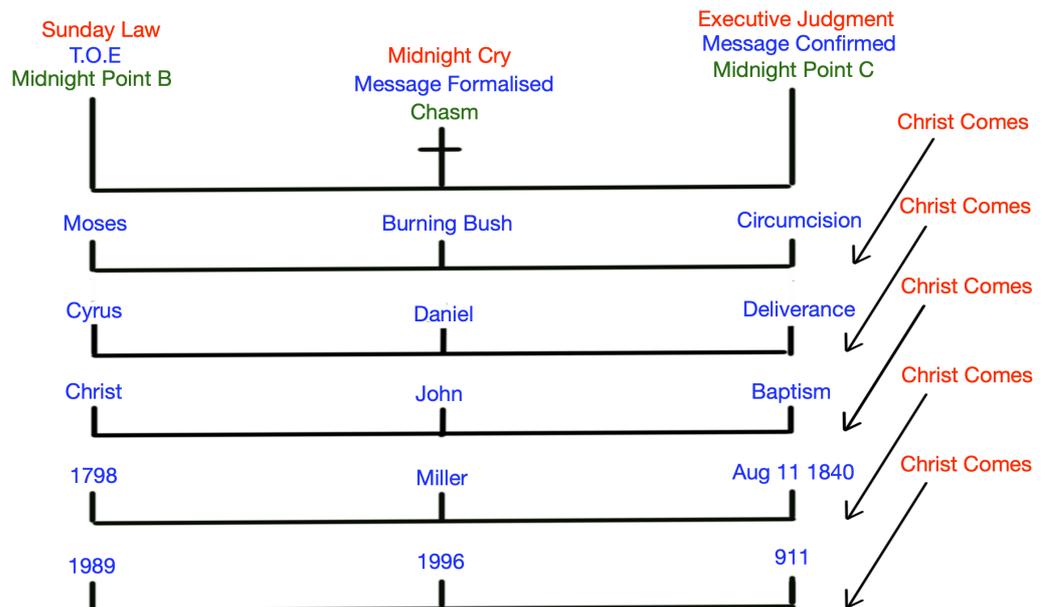
The Judgment

Now that we have established “the time of the end,” to represent the birth of Moses, the fall of Babylon in 538, the birth of Christ, and both 1798 and 1989, it will help us to see a pattern that we can place into “the binding off.” As we already illustrated, “the time of the end” marks the point where the first angel’s message, arrives and points forward to the judgment.

“It was the Lion of the tribe of Judah who unsealed the book and gave to John the revelation of what should be in these last days. Daniel stood in his lot to bear his testimony, **which was sealed until the time of the end, when the first angel’s message should be proclaimed to our world.**” {Letters, Number 59-1896, par. 7}

In the Binding off, the judgment, referring to the executive judgment, is at point C. This marks the point where all those who refuse to accept the last warning message given at the Chasm, to point C, typified by the Midnight Cry, from August 15th 1844 to Oct 22 1844, will receive “the Mark of the Beast.” These will receive their just rewards at the second coming of Christ, which for us is prefigured by the latter rain.

Let us now try to explain this using our diagram, so that we can give clarity to what is being suggested.



As we can see from our diagram, the structure from “the time of the end,” to the empowerment of the message, fits perfectly into “the binding off,” helping us to understand how the effect of every vision comes to pass at this time. As we already ascertained, “the time of the end” marks a birth, at the time of a death decree. The Lord is the Alpha and Omega, the beginning and the end and as such, at the end of the binding off there is also a birth, marked by baptism and circumcision, which are both a symbol for a rebirth. I will speak about the importance of this in the next edition. What we can see from this is that when the death decree arrives at point B, it will lead to a message being

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understood, by those who were gathering oil from point B to the Chasm. This is where the last warning message is formalized and given, leading down to the judgment, where the prediction of that judgment given, will come true and confirm God's faithful ones as His true people upon the earth. At each of these lines, this has been prefigured by Christ, who comes at this waymark. What I would like us to understand from this, is that Christ coming here, actually symbolizes the reception of the latter rain. This illustrates the point where Christ comes down to live in our circumcised heart for eternity, as a fulfillment of the New Covenant promise. This was typified in history at each of these waymarks. At the same time, those who fail this last test and receive "the Mark of the Beast," will receive the everlasting curse instead.

The Blessings and Cursings

In the book of Deuteronomy is listed all the blessings and cursings to come upon God's people. Blessings if they are faithful and cursings if they prove unfaithful.

"And it shall come to pass, **if thou shalt hearken diligently unto the voice of the LORD thy God**, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth: **And all these blessings shall come on thee, and overtake thee**, if thou shalt hearken unto the voice of the LORD thy God." (Deuteronomy 28:1-2)

"But it shall come to pass, **if thou wilt not hearken unto the voice of the LORD thy God**, to observe to do all his commandments and his statutes which I command thee this day; **that all these curses shall come upon thee, and overtake thee.**" (Deuteronomy 28:15)

"And afterward he read all the words of the law, the **blessings and cursings, according to all that is written in the book of the law.**" (Joshua 8:34)

The Blessings

Let us first deal with the blessing. On October 22 1844, the faithful few who endured the great disappointment were rewarded with the understanding that Christ had entered into the Most Holy Place, thus typifying the 144,000, which follow the lamb whithersoever He goeth (Revelation 14:4). This was a fulfillment of the 1335 days recorded in the book of Daniel.

"**Blessed is he that waiteth**, and cometh to the thousand three hundred and five and thirty days. But go thou thy way **till the end be: for thou shalt rest, and stand in thy lot at the end of the days.**" (Daniel 12:12-13)

The word "waiteth" means to tarry, giving us the understanding, that all those who endured the first disappointment and waited for the fulfillment of the prophecy of

Habakkuk chapter 2, Matthew 25:1-10 and Hebrews 10:35-39, received the blessing promised to Daniel. Sister White confirms this thought in the next quote.

“Jesus and all the heavenly host looked with sympathy and love upon those who had with sweet expectation longed to see Him whom their souls loved. Angels were hovering around them, to sustain them in the hour of their trial. Those who had neglected to receive the heavenly message were left in darkness, and God's anger was kindled against them, because they would not receive the light which He had sent them from heaven. **Those faithful, disappointed ones, who could not understand why their Lord did not come, were not left in darkness.** Again they were led to their Bibles to search the prophetic periods. The hand of the Lord was removed from the figures, and the mistake was explained. **They saw that the prophetic periods reached to 1844, and that the same evidence which they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844.** Light from the Word of God shone upon their position, and they discovered a tarrying time—‘**Though it [the vision] tarry, wait for it.**’ In their love for Christ's immediate coming, **they had overlooked the tarrying of the vision, which was calculated to manifest the true waiting ones.** Again they had a point of time. Yet I saw that many of them could not rise above their severe disappointment to possess that degree of zeal and energy which had marked their faith in 1843.” {*Early Writings, P. 236, par. 1*}

The evidence used to show 1843 was based upon three prophecies, the 2520, the 2300 and the 1335. If the same evidence was being used to now point to 1844, it would have to include all three prophecies, as it was all three prophecies that constituted the evidence. Sister White places the 1335 at the fulfillment of the 2300 days.

“The Lord sent for the men to preach the message He should give them that Christ would appear the second time to punish the inhabitants of the earth for their iniquity in 1844. The time passed. The event anticipated did not take place. Yet the message of warning was of God, to test and prove the people of the world who heard the note of warning. **The mistake was in the event. They were not in error in preaching time. God hid from them the event that was to take place.** They thought Christ would come to this earth to purify the world by fire. **They regarded the earth as the sanctuary to be cleansed at the end of the 1335 [2300?] days.** After the passing of the time, light shone more clearly upon the prophecies that the sanctuary to be cleansed was in heaven. Christ entered the heavenly sanctuary upon the great antitypical day of atonement to cleanse it from the sins of the people by virtue of His own blood.” {*Manuscript Number 6-1876, par. 5*}

It is also interesting to note, that on the bottom of the 1843 chart it states: “Daniel will stand in his lot at the (resurrection) end of days.” (Daniel 12:13). This expression “the end of the days,” found in Daniel 12:13 is also found in Daniel chapter 1, marking the point where the Hebrew boys stand before the king and found to be ten times better.

“**Now at the end of the days** that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael,

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and Azariah: therefore stood they before the king. And in all matters of wisdom and understanding, that the king enquired of them, **he found them ten times better** than all the magicians and astrologers that were in all his realm.” (Daniel 1:18-20)

Sister White states that the Latter rain comes with ten times the power.

“You are getting the coming of the Lord too far off. **I saw the latter rain was coming** as [suddenly as] the midnight cry, and **with ten times the power.**” {*Spalding and Megane, P. 4, par. 3*}

In Matthew 24 it states that the end is marked by the coming of Christ.

“And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, **but the end is not yet.**” (Matthew 24:6)

It explains to us as we read further in Matthew 24, that the end will come after the gospel, or last warning message has been preached.

“The gospel invitation is to be given to all the world—'to every nation, and kindred, and tongue, and people.’ Revelation 14:6. The last message of warning and mercy is to lighten the whole earth with its glory...”{*Christ’s Object Lessons, P. 228, par. 3*}

“But **he that shall endure unto the end, the same shall be saved.** And **this gospel** of the kingdom shall be preached in all the world for a witness unto all nations; and **then shall the end come.**” (Mat 24:13-14)

When we understand that Midnight point C, is marking the close of probation to a group of people who have received the last warning message, typified by “the Midnight cry,” then it is easy for us to understand that the coming of Christ there is marking the reception of “the Latter Rain.” The message still has to go to other groups of people who have not yet heard the message, before He can literally come. The blessing will come to all those at point C who tarry during the last test and faithfully give the last warning message. Christ will then be in His people and in this sense He will have come at this point.

Sister White states that Daniel and Revelation are one book.

“In the Revelation all the books of the Bible meet and end. **Here is the complement of the book of Daniel. One is a prophecy; the other a revelation.** The book that was sealed is not the Revelation, but that portion of the prophecy of Daniel **relating to the last days.** The angel commanded, ‘But thou, O Daniel, shut up the words, and **seal the book, even to the time of the end.**’ Daniel 12:4.” {*Acts of the Apostles, P. 585, par. 1*}

If Daniel and Revelation are one book, we should also find the same blessing in the book of Revelation, as is stated in the book of Daniel, which was pointing to the last days.

“The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants **things which must shortly come to pass**; and he sent and signified it by his angel unto his servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. **Blessed is he that readeth, and they that hear the words of this prophecy**, and keep those things which are written therein: **for the time is at hand.**” (Revelation 1:1-3)

As we have already read and understood, Matthew 24 is merely a parallel to Matthew 25, representing two classes. It states in Matthew 24 that there is a blessing for all those who wait for His coming, that He will give him all His goods.

“Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? **Blessed is that servant**, whom his lord **when he cometh** shall find so doing. Verily I say unto you, **That he shall make him ruler over all his goods.**” (Matthew 24:45-47)

As we see, there is a blessing for all those who read and hear the words of the Revelation and to those who are giving the message of the Midnight Cry. As sister White stated, “all” the books of the Bible meet and end in the Revelation, explaining to us that this is the effect of every vision, that will be fulfilled upon God’s people first and then to the world (Romans 1:16).

“And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. **For these be the days of vengeance, that all things which are written may be fulfilled.**” (Luke 21:20-22)

The Revelation to John represents the faithful receiving the latter rain, that typifies the second coming of Christ.

“In the days of the early Christians, **Christ came the second time**. His first advent was at Bethlehem, when He came as an infant. **His second advent was at the Isle of Patmos, when He revealed Himself in glory to John the Revelator, who “fell at His feet as dead”** when he saw Him. But Christ strengthened him to endure the sight, and then gave him a message to write to the churches of Asia, the names of which are descriptive of the characteristics of every church.” {Manuscript Releases, Volume 19, P. 40, par. 4}

This was the same Revelation that Daniel was given, to give to Nebuchadnezzar. During his time of trial, when he faced death, he had asked for time, the Lord rewarded Daniel with the Revelation.

“Then Daniel went in, and desired of the king that **he would give him time**, and that **he would shew the king the interpretation**. Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: That they would desire

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mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon. **Then was the secret revealed unto Daniel in a night vision.** Then Daniel blessed the God of heaven. Daniel answered and said, **Blessed be the name of God for ever and ever:** for wisdom and might are his: And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: **He revealeth the deep and secret things:** he knoweth what is in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers, **who hast given me wisdom and might, and hast made known unto me now what we desired of thee:** for thou hast now made known unto us the king's matter.” (Daniel 2:16-23)

As we have already studied in other editions, the time Daniel asks for, represents the Chasm to point C. When you bring line upon line together, you have Jonah, who is in the belly for three days, typifying the new Birth experience. This is a parallel to Esther, who after three days is delivered and goes forth to give the message. Daniel is delivered through a revelation, which if we read Luke chapter 11, is represented by three loaves of bread. This experience, Sister White parallels to the time that Jacob was wrestling with Christ.

“And he said unto them, **Which of you shall have a friend, and shall go unto him at midnight,** and say unto him, **Friend, lend me three loaves;** for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity, he will rise and give him as many as he needeth.” In this lesson is an illustration of the fact that even a selfish man will reluctantly yield to an urgent request, not because his friend calls upon him, **but in order to get rid of the importunate prayer that sounds in his ear and disturbs his hour of rest.** He asks to be let alone, but the suppliant does not cease his importuning, and he rises and gives him all he asks, in order to get rid of the disturber of his rest. **What a lesson is conveyed in this parable to those who are spiritually slothful!**” RH November 19, 1895, par. 2

The season of **distress and anguish** before us will require a faith that can endure weariness, **delay, and hunger**—a faith that will not faint though severely tried. The period of probation is granted to all to prepare for that time. **Jacob prevailed because he was persevering and determined. His victory is an evidence of the power of importunate prayer. All who will lay hold of God's promises,** as he did, and be as earnest and persevering as he was, will succeed as he succeeded. **Those who are unwilling to deny self, to agonize before God, to pray long and earnestly for His blessing, will not obtain it.** Wrestling with God—how few know what it is! How few have ever had their souls drawn out after God with intensity of desire until every power is on the stretch. **When waves of despair which no language can express sweep over the suppliant, how few cling with unyielding faith to the promises of God.** GC 621.2

It is easy to see, that the coming of Christ, at the end of the chasm experience, during the time Adventists are going through their final test, represents the reward of “the Latter Rain.” In the railroad depot vision, it also verifies this thought.

“About 1908, with Sr. McInterfer (her Secretary and Brother D. E. Robinson (her granddaughter’s husband) present, and myself Sister White told us that **a terrible storm of persecution was coming, like a windstorm that would blow down every standing object.** Not one Seventh-day Adventist was to be seen. **They, like the disciples, all forsook Christ and fled.** All who had sought positions were never seen anymore. After the storm there was a great calm. **Then the Seventh-day Adventist’s arose like a flock of sheep, but without shepherds.** They all united in earnest prayer to God who answered by helping them choose leaders of their number who had never sought positions. **They prayed most earnestly again for God’s Holy Spirit, which was poured upon them, making them fully ready for service.** They then unitedly went forth ‘as an army with banners’ fearlessly and fully **to give the message to all the world.**’ “—Related by W. E. Ross.

Let us finalise this thought with several Bible verses, to show Christ’s coming at point C as the Latter Rain.

“Come, and let us return unto the LORD: for he hath torn, and **he will heal us;** he hath smitten, and **he will bind us up. After two days will he revive us: in the third day he will raise us up,** and we shall live in his sight. Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and **he shall come unto us as the rain, as the latter and former rain unto the earth.**” (Hosea 6:1-3)

When we cross the Chasm, it is marked by a beautiful field of green grass. It states in the Bible that God’s people are represented as grass.

“The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: **surely the people is grass.**” (Isaiah 40:7)

“**Before us, on the other side of the chasm, was a beautiful field of green grass, about six inches high.** I could not see the sun, but bright soft beams of light, resembling fine gold and silver, were resting upon this field. **Nothing I had seen upon earth could compare in beauty and glory with this field.** But could we succeed in reaching it? was the anxious inquiry. Should the cord break, we must perish. Again, in whispered anguish, the words were breathed, ‘What holds the cord?’” {*Christian Experience and Teachings, P. 183, par. 2*}

“**Ask ye of the LORD rain in the time of the latter rain;** so the LORD shall make bright clouds, **and give them showers of rain, to every one grass in the field.**” (Zechariah 10:1)

Just as we explained already, it is the fulfillment of the importunate prayer that leads to the blessing. As the verse above states, we only need to ask and believe that we will receive the heavenly gifts as promised in Matthew 24:47.

“And I say unto you, **Ask, and it shall be given you**; seek, and ye shall find; knock, and it shall be opened unto you. **For every one that asketh receiveth**; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give **good gifts** unto your children: **how much more shall your heavenly Father give the Holy Spirit to them that ask him?**” (Luke 11:9-13)

The Cursings

The curse, in opposition to the blessings, will come upon all, who like Judas, sell their Lord for “thirty pieces of silver.” Christ, took upon Himself that curse, so that we do not have to suffer that punishment.

“**Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:**” (Galatians 3:13)

The next quote explains to us that the curse of God, is in fact the seven last plagues.

“**Pharaoh, horror-stricken at the plagues that had befallen his people**, called Moses and Aaron before him in the night and bade them depart from Egypt. He was anxious that they should go without delay; for he and **his people feared that unless the curse of God was removed from them**, the land would become a vast burial ground.” {*Testimonies, Volume 4, P. 21 par. 1*}

The seven last plagues according to the Bible are prefigured by the work of Islam, the nation that has been raised up to punish those who receive the Mark of the Beast. We can see this in Revelation 9, the Bible likens Islam to plagues.

“And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of **jacinth, and brimstone**: and the heads of the horses were as the heads of lions; and **out of their mouths issued fire and smoke and brimstone**. **By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths**. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt. And the rest of the men **which were not killed by these plagues** yet repented not of the works of their hands, **that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood**: which neither can see, nor hear, nor walk: Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.” (Revelation 9:17-21)

As we can see in the above verses, Islam will punish all those who worship idols, represented by Gold, Silver, Brass, Stone and Wood. As we understand from prophetic history, Islam is the power that is raised up to punish Babylon. Without going too deep into this topic, in the book of Isaiah, Cyrus was the king raised up by the Lord to bring down Babylon. It can be shown that the Medes and Persians, in this context, represent the work of Islam. Notice in Daniel chapter 5, that Belshazzar was punished for idol worship, the same things we find listed in Revelation 9.

“Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. **They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.** In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote.” (Daniel 5:1-5)

We see that when Belshazzar knowingly committed this act, he filled up his cup and the curse was pronounced upon him. It is easy to understand that when God's finger writes, He is either writing His law upon the table of your heart, which is the seal of God, or He is inscribing you with the Mark of the Beast. If we read what is written in Revelation 14:9-11, we can see that it is the punishment for those who receive the Mark of the Beast. It is also clear to see that it is the work of Islam. Notice that this curse is listed under the verses **9-11**, which will become more apparent as we continue.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and **receive his mark in his forehead, or in his hand**, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and **he shall be tormented with fire and brimstone** in the presence of the holy angels, and in the presence of the Lamb: And the smoke of **their torment ascendeth up for ever and ever**: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." (Revelation 14:9-11)

This “Mark” was prefigured in history. Abu-Bekr, the leader of the Saracens, who took over command after Mohammed died, gave instructions to his soldiers as to whom they should attack and to whom they should leave alone.

The Fifth; **Instructions as Saracens Poured Out of Arabia.**—When you fight the battles of the Lord, acquit you like men, without turning your backs; but let not your victory be stained with the blood of women or children. Destroy no palm trees, nor burn any fields of corn. Cut down no fruit trees, nor do any mischief to cattle, only such as you kill to eat. When you make any covenant or article, stand to it, and be as good as your word. **As you go on, you will find some religious persons who live retired in monasteries,**

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and propose to themselves to serve God that way: let them alone, and neither kill them nor destroy their monasteries. And you will find another sort of people, that belong to the synagogue of Satan, who have shaven crowns; be sure you cleave their skulls, and give them no quarter till they either turn Mahometans or pay “tribute.”-Abu-bekr, caliph, to Saracen armies; cited in “The History of the Decline and Fall of the Roman Empire,” Edward Gibbon, chap. 51, par. 10 (Vol. V, pp. 189, 190). New York: Harper & Brothers. SBBS 511.1

As we can see, there was a clear distinction made between true Christians who followed Christ, over Catholics, which are represented by spiritual Babylon. In Revelation 14, it also states that those who receive this “mark” will be tormented by fire and brimstone. As we read earlier in Revelation 9, fire and brimstone comes out of the mouth of Islam, representing their message, a message of death and destruction, that will torment those to whom it is proclaimed. It is also no accident that the Angel, or messenger that comes out of the bottomless pit, that represents death and destruction, is marked in Revelation 9:11.

“And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is **Abaddon**, but in the Greek tongue hath his name **Apollyon**.” (Revelation 9:11)

G3 (Strong)

Abaddōn

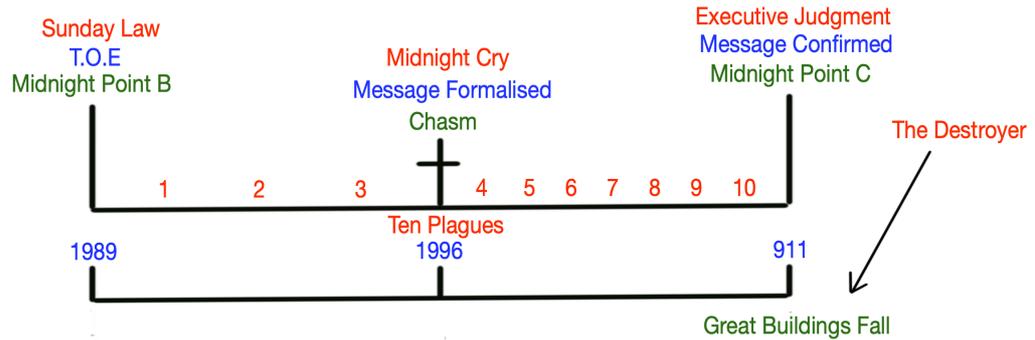
Of Hebrew origin [H11]; **a destroying angel**: - Abaddon.

G623 (Strong)

Apolluōn

Active participle of G622; **a destroyer (that is, Satan)**: - Apollyon.

From this information we can correctly understand the work of “The destroying angel that smote all the first born in Egypt. This took place under the tenth plague, representing the work that has been given to Islam, to smite the first born, the USA, that was prefigured by Clovis, the firstborn son of the Papacy. Let us now look at our line to see what this means for us at the end of the world.



Great Buildings

Just as we have come to understand that “the time of the end” was a type that pointed to the Sunday law, we can also understand from this diagram and the Bible, that 9/11 was also a type, giving us a preview of what will come upon those who reject the last warning message and receive “the mark of the Beast.” 911 represents the emergency number in the USA, whereas the literal date of 9/11 was an illustration of what was to come at the end of the world, where that emergency points to. That great emergency is the coming of Christ, where he will execute judgment upon all those who reject His grace, bringing great destruction upon the cities. When the disciples asked Christ on the mount of Olives in reference to His coming, he answered them in such a manner.

“And as he went out of the temple, one of his disciples saith unto him, Master, **see what manner of stones and what buildings are here!** And Jesus answering said unto him, **Seest thou these great buildings?** there shall not be left one stone upon another, that shall not be thrown down.” (Mark 13:1-2)

Christ was referring to the destruction of Jerusalem which we understand to be at point C, the second coming, the latter rain. Let us now read how Sister White takes this verse and what she applies it to at the end of the world.

“And as He went out of the temple, one of His disciples saith unto Him, **Master, see what manner of stones and what buildings are here!**’

“And Jesus answering said unto him, **Seest thou these great buildings?** there shall not be left one stone upon another, that shall not be thrown down’ [Mark 13:1, 2].

“**Men will continue to erect expensive buildings**, costing millions of money; special attention will be called to their architectural beauty and the firmness and solidity with which they are constructed; but the Lord has instructed me that despite the unusual firmness and expensive display, **these buildings will share the fate of the temple in Jerusalem.** That magnificent structure fell. Angels of God were sent to do the work of destruction, so that one stone was not left upon another that was not thrown down.

“And as He sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked Him privately, **Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?**’ [Mark 13:3-37, quoted].

“I am bidden to declare the message that cities full of transgression, and sinful in the extreme, will be destroyed by earthquakes, by fire, by flood. All the world will be warned that there is a God who will display His authority as God. **His unseen agencies will cause destruction, devastation, and death.**” {*Manuscript Releases, Volume 21, P. 66, par. 4-8*}

From this quote, we can understand that the perfect fulfillment of 9/11 will be the destruction of Jerusalem, which as we have already seen is a parallel to the destruction of Babylon.

Hence, when we go to Testimonies Volume 9, page 11, we can clearly see from our other studies that she is referring to buildings being erected at point B, that will be brought down at point C. She begins with the very same statement that we already looked at, to show us that this is all taking place, beginning at “the time of the end.”

“We are living in the time of the end. The fast-fulfilling signs of the times declare that **the coming of Christ is near at hand.** The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, **the unsettled state of society, the alarms of war,** are portentous. **They forecast approaching events of the greatest magnitude.**

“The agencies of evil are combining their forces and **consolidating. They are strengthening for the last great crisis.** Great changes are soon to take place in our world, and the final movements will be rapid ones.” {*Testimonies, Volume 9, P. 11 par. 1,2*}

It is easy to see from all the other evidence that this is speaking about the shaking of the angry nations at point B, which is the sign that forecasts Christ’s soon coming, which as we read earlier, is the last great crisis. As we will see, she is pointing forward to that time where because of the disregarding of His law and their pride, he will bring destruction upon them.

“On one occasion, when in New York City, **I was in the night season called upon to behold buildings rising story after story toward heaven.** These buildings were warranted to be fireproof, and **they were erected to glorify their owners and builders.** Higher and still higher these buildings rose, and in them the most costly material was used. Those to whom these buildings belonged were not asking themselves: “How can we best glorify God?” The Lord was not in their thoughts.

“I thought: ‘Oh, that those who are thus investing their means could see their course as God sees it! **They are piling up magnificent buildings,** but how foolish in the sight of the Ruler of the universe is their planning and devising. They are not studying with all the powers of heart and mind how they may glorify God. They have lost sight of this, the first duty of man.’

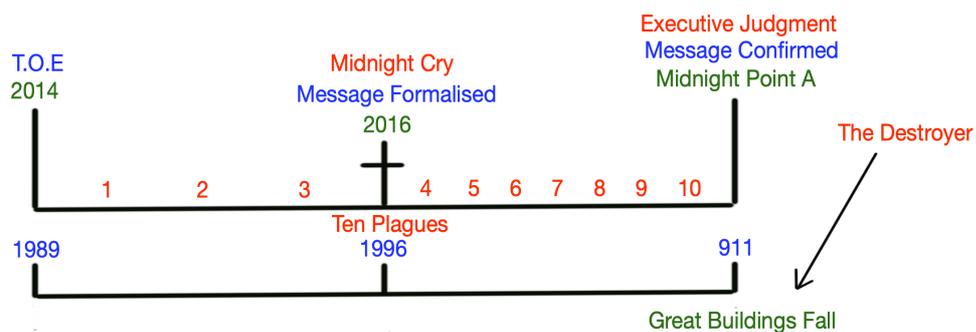
“As these lofty buildings went up, the owners rejoiced with ambitious pride that they had money to use in gratifying self and provoking the envy of their neighbors. Much of the money that they thus invested had been obtained through exaction, through grinding down the poor. They forgot that in heaven an account of every business transaction is kept; every unjust deal, every fraudulent act, is there recorded. **The time is coming when in their fraud and insolence men will reach a point that the Lord will not permit them to pass**, and they will learn that there is a limit to the forbearance of Jehovah.

“The scene that next passed before me was an alarm of fire. Men looked at the lofty and supposedly fire-proof buildings and said: ‘They are perfectly safe.’ But these buildings were consumed as if made of pitch. The fire engines could do nothing to stay the destruction. The firemen were unable to operate the engines.

“I am instructed that when the Lord's time comes, should no change have taken place in the hearts of proud, ambitious human beings, **men will find that the hand that had been strong to save will be strong to destroy**. No earthly power can stay the hand of God. **No material can be used in the erection of buildings that will preserve them from destruction** when God's appointed time comes to send retribution on men for their disregard of His law and for their selfish ambition.” {Testimonies, Volume 9, P. 12, 13}

Type and Antitype

As we have represented in other editions, 9/11 to Midnight A is prefiguring the time period from Midnight A to Midnight C. Therefore, we can understand that in spite of the fact that at the moment we have no Sunday law, the events to come are being prefigured in our time now. This will become more apparent in future editions. Below is a diagram to illustrate this, confirming the Alpha and Omega principle. Just as the message began to go forward at 911, it will culminate at the end by a similar event.



Summary

To summarise, when you bring all the evidence together, “the time of the end” is clearly representing the Sunday law crisis, where the Lord brings light to His people to meet the emergency. In agreement with the parable of the Ten Virgins, the Wise are gathering the rays of light from that point, under trial, up to the Chasm and preparing themselves to give the last warning message. This was typified by the point in the reform line where the message was formalized. All those who heed the

message will receive the Seal of God and receive the Latter rain, whereas those who spurn the message and fall away, will receive “the Mark of the Beast.” In the diagram above, although not marked, there will also be a falling away in type, that took place beginning in 2016. This will lead down to the closed door at Midnight A, where all those who reject the light of the first and second Angels, will have closed their probation and the Destroyer will be allowed to enter their house. Let us ensure that we are making the necessary preparations to stand in this time and thereafter the time to come.



Miscellaneous Reforms

Marriage

In this edition, I would like to talk about marriage. This is a subject that is clearly not understood and has been, is being and will be abused, by many who claim to walk in the truth. Many are going to be ensnared at the end of the world by this institution. Even now, there are people out there within present truth circles, who are being told that they must get married. This is a gross misrepresentation of what scripture teaches and is just one of the many fanaticisms that is being taught. I only pray the Lord has mercy upon those who follow that counsel. I would therefore, like to take some time to lay out the principles that are clearly written, to prevent anyone from being caught in Satan’s trap in regards to this subject.

Not a Sin

Iwould first like to stress the point that being married, or even planning to get married is not a sin of itself (1 Corinthians 7:28). The problem lies when we do not understand the principles behind the marriage, or what it represents. Let us now take from both the SOP and the Bible and see what counsel the Lord gives us for the end of time in regards to this subject.

Sister White gives very clear instructions in regards to our time.

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"In this age of the world, **as the scenes of earth's history are soon to close and we are about to enter upon the time of trouble such as never was, the fewer the marriages contracted, the better for all, both men and women.** Above all, when Satan is working with all deceivableness of unrighteousness in them that perish, let Christians beware of connecting themselves with unbelievers. God has spoken. All who fear Him will submit to His wise injunctions. **Our feelings, impulses, and affections must flow heavenward, not earthward,** not in the low, base channel of sensual thought and indulgence. It is time now that every soul should stand as in the sight of the heart-searching God." {*Testimonies for the Church, Volume 5, P. 366, par. 1*}

The above quote does not say that no one is to get married, what it does say is the fewer the better. In order to understand this, we should allow the scriptures to teach us whether we fall into the few that would be necessary to be married for God's work, or whether we are amongst those who would do better to heed the counsel and remain free to go forward unhindered.

The Type

All the stories in the Bible are allegories that speak about the end of the world. Prophecy, is a representation of the long war between Christ, the true King of the North, and Satan, the King of the South, who seeks to be worshipped like Christ. As we know he perverts everything that is righteous, to produce a counterfeit. The Bible explains to us that marriage is a symbol of the relationship between Christ and His church.

"Wives, **submit yourselves unto your own husbands,** as unto the Lord. **For the husband is the head of the wife, even as Christ is the head of the church:** and he is the saviour of the body. **Therefore as the church is subject unto Christ, so let the wives be to their own husbands** in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, **That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.**" (Ephesians 5:22-27)

As we can see from the verses above, the relationship between husband and wife is a shadow of the relationship between Christ and the Church. In today's world, Satan has perverted this relationship. The verse clearly states that the woman (Church) is to submit herself to her husband (Christ), for as in the natural world, so in the spiritual world. This has been badly abused and misunderstood by many. It does not give free reign to the husband to bully or to force his wife, but rather, that the wife, like Christ, gives herself freely to her husband and the husband to his wife, just as Christ loved us and gave Himself freely for us. How many of us enter into this relationship with a correct understanding of these verses? The man being the head is accountable by every word of God and as the Priest of the family is to guide his wife and children through a correct understanding of God's word. The wife is to also have a correct understanding, to ensure that she is being led by every word and not into forbidden realms. The marriage was designed, so that we as human beings would have a correct concept of who Christ is, it is just so unfortunate that many of us have failed so badly to do this.

The Antitype

At the end of the world, we are not to be reliant on the types, but rather to understand and practice the antitype. What do I mean by that? We know that 1 Corinthians 15:46 teaches us that first comes the natural, followed by the spiritual. Therefore, once we understand that the literal marriage institution was a type, given to us to teach us about God and so that we could multiply, when we realise that we are approaching the end of the world, it is more important to understand the antitype, to be married to Christ and the preparation that must be undertaken to do that. When Christ began His ministry, He did so at a marriage. In this allegory he is teaching us how he is going to marry us at the end of the world.

“Christ came not to destroy this institution, but to restore it to its original sanctity and elevation. **He came to restore the moral image of God in man**, and He began His work by sanctioning the marriage relation.” {*Adventist Home, P. 99, par. 2*}

The sign that shows that we are married to Christ is the Sabbath. Therefore, the preparation that we should be doing now to be married, does not require us to have our focus taken off of heavenly things and placed upon the earthly. We must be preparing for the last great test, because like Vashti in the book of Esther, if we fail to be ready to come to the marriage supper, we will surely lose our eternal crown and our earthly marriage would have been in vain.

“**God’s memorial, the seventh-day Sabbath**, the sign of His work in creating the world, has been displaced by the man of sin. **God’s people have a special work to do in repairing the breach that has been made in His law; and the nearer we approach the end, the more urgent this work becomes.** All who love God **will show that they bear His sign** by keeping His commandments. They are the restorers of paths to dwell in. The Lord says: ‘If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, ...then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth.’ Verses 13, 14.”

“**Thus genuine medical missionary work is bound up inseparably with the keeping of God’s commandments**, of which the Sabbath is especially mentioned, since it is the great memorial of God’s creative work. **Its observance is bound up with the work of restoring the moral image of God in man. This is the ministry which God’s people are to carry forward at this time.** This ministry, rightly performed, will bring rich blessings to the church.

“**The great crisis is just before us.** To meet its trials and temptations, and to perform its duties, will require persevering faith. But we may triumph gloriously; **not one watching, praying, believing soul will be ensnared by the enemy.**” {*General Conference Bulletin, October 1, 1902, P. 665, par. 5-7*}

Our minds, in order to be placed upon the heavenly and not the earthly, should not be drawn into ties in an earthly type, a relationship that would draw much of our time to dwell upon the needs of our earthly partner, rather than preparing for eternity. Let us now see what the Bible states in agreement with these thoughts.

The apostle Paul begins his discourse on this topic by giving his sanctified opinion, based upon his spiritual understanding of the topic. The fact that these words are written in God's word explains to us that Paul understood this topic correctly, as "Thy word is truth." (John 17:17)

"But I speak this by permission, and not of commandment. For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. **I say therefore to the unmarried and widows, It is good for them if they abide even as I.**" (1Corinthians 7:6-8)

Paul begins with the point that it is better for unmarried people to remain as such. So although it is not a sin to get married, there is clear counsel that it is better not to do so. As we read through we will understand why. Therefore, for people to teach others that they are to get married is adding to God's word and proves that they are false teachers. Paul goes on to confirm these thoughts in the next verses, instructing us that if we are called when we are unmarried, that we should remain so and that if we are called when we are married, we should likewise remain as we are.

"Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful. I suppose therefore that **this is good for the present distress**, I say, that it is good for a man so to be. **Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.** But and if thou marry, **thou hast not sinned**; and if a virgin marry, **she hath not sinned.** Nevertheless such shall have trouble in the flesh: but I spare you. But this I say, brethren, **the time is short: it remaineth, that both they that have wives be as though they had none; And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;**" (1Corinthians 7:25-30)

All the prophets are speaking about the end of the world, hence we should understand the importance of Paul's words. He makes this clear point that "time is short," hence even those who are married he states that have wives are to act as if they had none. Paul is wisely trying to spare us the "trouble in the flesh," that this act, if done unwisely, will bring us.

Time is Short

It is also a fact that marriage generally leads to children. What does Sister White say on this topic?

It is really not wise to have children now. Time is short, the perils of the last days are upon us, and the little children will be largely swept off before this." {Letter 48, 1876.}

There are only two classes at the end of the world, the wise and the foolish. Sister white is stating that it is "not wise" to have children. Should we therefore not think seriously about this?

Therefore, in agreement with Paul's wise counsel on marriage, there is a principle in the bible, that although it is not unlawful for us to do something, depending upon time and circumstances, it doesn't necessarily make it ok to do it.

"All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any." (1 Corinthians 6:12)

The Bible makes clear that in the last days that this would be a state of mind that would lead many people to forget God and ignore the signs of the times, due to all the cares that a married life brings.

"In the days of Noah, the earth was filled with violence. Is it not in a similar condition today? Of the vast population in the world before the flood, only eight persons were saved from the general destruction. **In the days of Noah**, the mass of mankind would not listen to the warning of the servant of the Lord. **In our own day**, the majority of men will 'turn away their ears from hearing the truth, and shall be turned unto fables.' **In the time of Noah, the people were intensely worldly.** They were without the fear of God. **God was not in all their thoughts. They had no care whether he approved their course or not.** They were eating and drinking, marrying and giving in marriage, with no thought of their Creator, or of their responsibility to him.

"There is in itself no sin in eating and drinking, or in marrying and giving in marriage. It was lawful to marry in the time of Noah, and it is lawful to marry now, if that which is lawful is properly treated, and not carried to sinful excess. **But in the days of Noah, men married without consulting God, or seeking his guidance and counsel. So it is at the present day;** marriage ceremonies are made matters of display, extravagance, and self-indulgence. **But if the contracting parties are agreed in religious belief and practice, and everything is consistent,** and the ceremony be conducted without display and extravagance, **marriage at this time need not be displeasing to God. 'But this I say, brethren, the time is short;** it remaineth that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away.'

"The fact that all the relations of life are of a transitory nature, should have a modifying influence on all we do and say. In Noah's day it was the inordinate, excessive love of that which in itself was lawful, when properly used, that made marriage sinful before God. **There are many who are losing their souls in this age of the world, by becoming absorbed in the thoughts of marriage, and in the marriage relation itself.** In the days of Noah the people indulged the appetite and the baser passions, until they were an abhorrence in the sight of the holy God. They became the slaves of that which was vile, and they made a god of this world. **The inhabitants of the earth are doing the same thing today.** Eating, drinking, and amusement are the supreme order of the time. **Men do not manifest an interest in the things that pertain to their eternal welfare.**

"God has placed men in the world, and it is their privilege to eat, to drink, to trade, to marry, and to be given in marriage; but it is safe to do these things only in the fear of God. We should live in this world with reference to the eternal world. The great crime in the marriages of the days of Noah, was that the sons of God formed alliances with the daughters of men. **Those who professed to acknowledge and revere God, associated with those who were corrupt of heart; and without discrimination, they married whom they would.** There are many in this day

who have no depth of religious experience, **who will do exactly the same things as were done in the days of Noah. They will enter into marriage without careful and prayerful consideration.** Many take upon themselves the sacred vows as thoughtlessly as they would enter into a business transaction; **true love is not the motive for the alliance.**" { *Review and Herald, September 25, 1888, par. 5-8* }

As we can read in the above quote, that although the action of marriage is not a sin, we really do not have time to be drawn into a relationship that may draw us away from the work of preparation for eternity. However, it may be that the Lord wishes for some to be married, but in order for this to be the case, we must ensure that every principle is upheld, that the person you are marrying is of the same mind and will not keep you from the work that the Lord has set before us. "Time is short," there is no time to make mistakes in this matter, let us seek the Lord and ensure we are doing His will and not our own.

Closing Thoughts

I have not written on this subject to judge or condemn anyone. If that were so I would be condemning myself. Rather, I am writing it to save people the trouble that it will bring upon them for not heeding the counsel given, which in many cases, may even cost them their salvation. Let us therefore do all things by prayer and supplication, lest we fall into temptation. May the Lord help us all to consecrate ourselves fully to His cause.

